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temptations and standards which omits a consideration of the relation of the individual to the social whole is quite inadequate. Tennant has rendered a service in freeing the conception of sin from some of the irrational theological complications which have aroused moral protest. But he has failed to do justice to the fact that the "material of sin" is to be found in social relations quite as much as in individual impulses and instincts.

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### A NEW EXPOSITION OF HINDUISM<sup>1</sup>

The increasingly sympathetic and appreciative attitude of missionaries toward the ethnic faiths finds a rather marked expression in India in a relatively small number who seek to find an "Old Testament" for Christianity in the Hindu scriptures. For them Christ "came not to destroy but to fulfil"; they emphasize supplementing rather than supplanting. The most recent as well as the best embodiment of this approach is *The Crown of Hinduism* by J. N. Farquhar, a man of recognized scholarship. In this volume as each subject is taken up we see Hinduism as a practical, functioning religion, we see it at its best; but in each case this sympathetic appreciation is followed by a clear, critical judgment of the deficiencies of Hinduism and the way in which Christianity fulfils it.

Let us illustrate the method from two chapters. Chap. vii recounts the fascinating history of India's austerities and ascetism and says:

Only high ideals most earnestly pursued could have produced the lofty literature of monasticism, the Upanishads and the Buddhist Suttas. But if the principles were high and noble, they were applied with a fearlessness, a devotion, a courage, and a constancy to which there are very few parallels. As long as the world lasts, men will look back with wonder upon the ascetics of India. Their quiet surrender of every earthly privilege and pleasure, and their strong endurance of many forms of suffering will be an inspiration to all generations of thinking Indians. For nearly three thousand years the ascetics of India have stood forth, a speaking testimony to the supremacy of the spiritual [p. 273].

But Hinduism is unable to meet the needs which have been the springs of this great movement; it

has produced for quite two thousand five hundred years an unending procession of men and women ready to devote themselves, body and soul, to the

<sup>1</sup> *The Crown of Hinduism*. By J. N. Farquhar. Oxford: University Press, 1913. 469 pages. 7s. 6d.

highest; but when they are produced, they are comparatively useless; for the mighty religion which inspires them to enter the ascetic life sets before them as their ideal the life of the actionless Brahman. But what India needs today is a great army of self-sacrificing men, ready to toil for the uplifting of the poor and the downtrodden, and for the advancement of education, agriculture, industry, art, morality, religion. . . . Thus the problem is, How are Hindus to be inspired to unselfish service? Clearly it cannot be by any form of Hindu philosophy; for that leads to inaction. Nor can there be any doubt that such inspiration can come only from religion [p. 277].

It is then shown how the motive and dynamic must come from Christianity.

Chap. viii deals with "The Work of Men's Hands." Here the genesis of image-worship is traced and a vivid description of the Hindu temple cults is given. One begins to see idolatry from the inside, more as the Hindu sees it. Modern Hindu criticism of idolatry and also its modern defense are set forth with clearness and abundant illustration from current Indian opinion. We are shown how Hindu idolatry ministers to some of the most powerful and most valuable of our religious instincts; how this is the very reason it has laid hold of the Hindu people.

History brings us face to face with this most solemn fact, that, if these needs are not fulfilled spiritually, they seek satisfaction in the grossness of idolatry. One writer proposes to cleanse the temples from idols and use them as schools for religious instruction. But that will not prevent the reappearance of idols. We must find a spiritual force as vivid and as real as idolatry, and as fully charged with religious emotion, a spiritual dynamic which will render idols obsolete by appealing as successfully as they do, and yet in healthy spiritual fashion, to the religious imagination and feeling.

And then the author shows

how it is one of the marvels of Christ that he is able to make such an appeal and to make it effectively; so that the man who has been used to the accessibility of idols and the joy and passion of their worship finds in him, in purest spiritual form, more than all the emotion and stimulus to reverent adoration which their vividness used to bring him.

In this way such fundamental and practical subjects for India as the following are dealt with: the Hindu family system, karma and rebirth, caste, the Vedanta, etc. Each institution is minutely studied in its origin and history, and its value in the present is estimated. The question of the relative value of religions and the relation of Christianity to Hinduism is taken up in the introduction.

In criticism it is possible to say that while Christ is the crown of much that is good in Hinduism, there are so many things in this religion that Christ can but destroy, and there are so many things in Christ which find no easily discovered germ in Hinduism, that one is in danger of misleading the Hindu by such a use of terms as are found in the title of this book. But in the reaction from that approach which tends ruthlessly to denounce the customs and beliefs of an ancient people, we feel it is better to err on the side of too great sympathy, rather than on the side of unappreciative criticism.

We have no hesitation in recommending this book as a thorough and illuminating exposition of Hinduism. We know of no other single book so well fitted through clearness, precision, and scholarship to give one an insight into the greatness of Hinduism, its essential errors and evils, and the way in which Christianity meets a new need that has arisen in India as the result of the whole impact of Christian civilization on her.

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### THE PROPHETS OF ISRAEL

A glance at the table of contents in Battenwieser's *The Prophets of Israel*<sup>1</sup> shows a somewhat unusual arrangement of materials. Amos appears, not at the beginning, but at the end of the book. Jeremiah leads the procession. The discussion of his prophecies, and of some problems suggested by his message, occupies 210 of 330 pages. Then follow two chapters on Amos' and Hosea's view of the nation's doom and a more extended discussion of "Isaiah's View of the Doom and His Attitude toward the Political Affairs of the Day." This completes the contents of Book I, subdivided into three parts and twelve chapters. The last 30 pages of the volume constitute Book II, Part I, under the general title of "The Message of the Prophets." This final discussion concerns itself chiefly with Amos and looks forward, according to the preface, to a second volume. One would naturally expect the prophets' proclamation of doom to be treated as an essential part of their message. But the author has dealt with this aspect of their work in Book I under the general title of "The Faith of the Prophets."

<sup>1</sup> *The Prophets of Israel from the Eighth Century to the Fifth Century. Their Faith and Their Message.* By Moses Battenwieser. New York: Macmillan, 1914. xx+350 pages. \$2.00.